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*An APPEAL to the GOSPEL for the true Doctrine of  
DIVINE PREDESTINATION, concorded with the Or-  
thodox Doctrine of GOD's FREE-GRACE, and MAN's  
FREE-WILL.*

By JOHN PLAIFERE, B. D.

[Continued from page 511.]

**I** WILL now deliver the substance of the doctrine of  
grace and free-will.

In the thirty-fifth year of *Henry* the eighth, some  
three years before his death, there was published a book by  
the king, A. D. 1543, composed by the clergy, seen and  
liked by the whole parliament, intitled, *A necessary doctrine  
and erudition for any christian man*. In which book there  
is a declaration of the article of free-will. This declaration  
I have transcribed. *First*, to make use of the cautious ex-  
pression of this article, composed by the best and soundest  
judgments of that age; and *Secondly*, to shew what was the  
received doctrine in this point, in the times immedi-  
ately preceding the composition of the articles and homilies  
of the church of *England*. For since arch-bishop *Cranmer*  
and some others were of the clergy in king *Henry's* and  
king *Edward's* reigns, and had their heads and hands in  
both

both these works, it may well be presumed they differed not much in any matter of moment.

“ The commandments and threatenings of Almighty GOD in scripture (saith the article) whereby man is called upon, and put in remembrance what GOD would have him to do, most evidently declare that man hath free-will also now after the fall of our first father *Adam*, as plainly appeareth in these places : *Be not overcome of evil*, Rom. xii. 21. *Neglect not the gift that is in thee*, 1 Tim. iv. 14. *Love not the world*, 1 John ii. 15. *If thou wilt enter into life, keep the commandments*, Matt. xix. 17. which undoubtedly should be in vain, unless there were some faculty or power left in man whereby he may, by the help of GOD (if he will receive it when it is offered unto him) understand his commandments, and freely obey them ; the which thing of the catholic fathers is called *free-will* ; which if we will describe, we may call it, ‘ A certain power of the will joined with reason, whereby a reasonable creature, without constraint in things of reason, discerneth and willeth good and evil ; but it willeth not that good which is acceptable to GOD, except it be holpen with grace ; but that which is ill, it willeth of itself.’ And therefore other men define *free-will* in this wise, ‘ Free-will is a power of reason and will by which good is chosen, by the assistance of grace ; or evil is chosen, without the assistance of the same.’

“ Howbeit the state of free-will was otherwise in our first parents before they had sinned, than it was, either in them or their posterity, after they had sinned : for our first parents, until they overthrew themselves by sin, had such *free-will*, by the grace of GOD their maker, that not only they might eschew all manner of sin, but also know GOD and love him, and fulfil all things appertaining to their felicity. For the wise man affirmeth, Eccles. xv. 14, 15. *GOD in the beginning did create man, and left him in the hands of his own counsel ; if thou wilt, to keep the commandments, and to perform acceptable faithfulness.*

“ From this most happy estate our first parents falling by disobedience, most grievously hurt themselves and their posterity :

terity: for, besides many other evils that came by that transgression, the high powers of man's reason and freedom of will were corrupted, and all men brought into such blindness and infirmity, that they cannot eschew sin, except they be made free by an especial grace, that is, by a supernatural help and working of the Holy Ghost; which although the goodness of GOD offereth to all men, yet they only enjoy it who by their free-will accept and embrace the same. Nor can they that be holpen by the said grace, perform things that be for their wealth, but with much labour and endeavour; so great is the corruption of the first sin, and the heavy burden bearing us down to evil. For albeit the light of reason doth abide, yet it is much darkened and with much difficulty doth discern things that pertain to the present life; but to understand things that be spiritual, and pertain to everlasting life, it is of itself unable. And so likewise, although there remain a certain freedom of will in those things which pertain to this present life; yet to perform spiritual things, free-will of itself is insufficient, and therefore man's free-will, being thus decayed, hath need of a physician to heal it, that it may receive light and strength whereby it may see, and have power to do those spiritual things, which before the fall of *Adam* it was able to do.

"St. *Austin* plainly declareth the same, saying, 'We conclude, that free-will is in man after his fall, which thing whoso denieth is not a catholic man: but in spiritual desires and works to please GOD, it is so weak and feeble, that it cannot either begin or perform them, unless by the grace and help of GOD it be prevented and holpen.'

"And likewise as many things be in the scriptures which do shew free-will to be in man; so there be no fewer places in scripture, which declare the grace of GOD to be so necessary, that if by it free-will be not prevented and holpen, it can neither do nor will any thing that is godly. Of which sort be these scriptures: *Without me ye can do nothing, John xv. 5. No man cometh unto me, except it be given him of the Father, John vi. 65. We be not sufficient of ourselves, as of ourselves, to think any thing, 2 Cor. iii. 5.*



According to which it follows, that free-will, before it may think or will any godly thing, must be holpen by the grace of Christ, and by his Spirit prevented and inspired, that it may be able thereto; and being so made able, may thenceforth work together with grace, and, by the same sustained, holpen, and maintained, may accomplish good works, avoid sin, and persevere also, and increase in grace. It is surely of the grace of GOD only, that first we be moved and inspired to any good thing; but to resist temptations, to persist in goodness, and go forward, it is both of the grace of GOD, and our free-will and endeavour. And finally, after we have perserved to the end, to be crowned with glory, is the gift of GOD, who of his bountiful goodness hath ordained that reward to be given after this life, according to such good works as be done in this life by his grace.

“Therefore, men ought with much diligence to consider and regard the inspiration and motions of the Holy-Ghost, and to embrace the grace of GOD, which is offered unto them in Christ, and by all means to shew themselves such, as unto whom the grace of GOD is not given in vain: and when they feel that notwithstanding their diligence, yet they be not able to do that they desire, then they ought earnestly to ask of him who gave the beginning, that he would vouchsafe to perform it, which thing GOD will undoubtedly grant to such as persevere in calling upon him; for he willeth all men to be saved, and provideth all things by which they may be saved, except by their own malice they will be evil, and so by the righteous judgment of GOD perish and be lost. For truly, men be to themselves the authors of sin and damnation; GOD is neither the author of sin, nor the cause of damnation.

“All men be also to be monished, and chiefly preachers, that they, looking on both sides, neither so preach the grace of GOD that they take away free-will; nor so extol free-will, that injury be done to the grace of GOD.”

Thus it was determined in that age: to which I willingly subscribe, and wish there had been no declining from it either



ther to the right-hand or to the left. Here is no free-will to spiritual good without grace. Here is no grace so prepotent but it may be disobeyed. Here is enough for the praise of GOD's grace, and for convincing of man's ingratitude.

Concerning *perseverance*, from that of our Lord, *Matt. xxiv. 13.* *He that shall endure unto the end, the same shall be saved*; I collect two things; *First*, that he to whom salvation is promised, if he continue, if he doth but hold out to the end, shall be saved. *Secondly*, That it is possible, he who is now in faith and love, should wax cold in love or deny the faith, and embrace this present world.

So St. *Bernard*: "I think it sufficiently plain, that all such as were endued with love, may not have had perseverance in love; otherwise our Lord in vain admonished his disciples, *John xv. 9.* *Continue ye in my love*: for either, if as yet they did not love, he ought not to have said, *continue*, but *be in love*; or if they did love already, there was no need to admonish them of perseverance, if they could not be deprived of it." And a little before, "These men have no root, who for a while believe, and in time of temptation fall away: whence and whither do they fall? Even from faith to unbelief. I ask further, could they have been saved in that faith, or could they not? If they could not, what prejudice is it to their Saviour, what joy to the tempter, that they fall from thence where there was no salvation?"

The answer that some rest in, viz. that "Exhortations, precepts, and promises, are the means whereby perseverance is upheld," is against themselves, unless these were infallible means; for seeing the obedience to exhortations and precepts is in man who faileth, these means do often fail. The sixth and seventh commandments were known to *David*, as means to hold him back from his two sins, but they failed through him. So St. *Peter's* warning of his denial, was the means to humble his confidence in himself, and to have persuaded him to beware of putting himself into danger; but he took not warning.

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The second text of scripture I cite, is that of the prophet, *Ezek. xviii. 26, 27. When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done, shall he die. Again, when the wicked man turneth away from his wickedness that he hath committed, and doth that which is lawful and right, he shall save his soul alive.* The force of this passage no evasion can avoid, if the comparison between a righteous and a wicked man be well observed: for deny you any wise, that a righteous man can turn away from his righteousness and die: and I will deny, likewise, that a wicked man can turn from his wickedness and live; and so we shall make void the holy word of GOD. If a supposition putteth nothing in the one, it putteth nothing in the other: if the wicked there, whom the text speaketh of, be truly a wicked man, then the righteous there is truly a righteous man. If it ever be seen, that a wicked man turneth from his wickedness and lives; then it may as well be, that a righteous man turneth from his righteousness and dies.

To these places I find no answer made by our divines at *Dort*, but to divers others, viz. *Heb. vi. 4, 5, 6. For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of GOD, and the powers of the world to come, if they shall fall away, to renew them again to repentance.* And, *2 Pet. ii. 20. For if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome; the latter end is worse with them than the beginning.* To such as these, they frame this answer: that these places speak of initial degrees of faith, not of justifying faith; men but entered a little may go back, but not they that have attained unto true faith. But give me leave to demand, if these be but beginnings, what have they more or better to give to a true believer, than to have *tasted of the good word of GOD, and of the powers of the world to come, and to be purged from his old sins; to have escaped the pollutions of the world; to have the strong man armed that kept the*  
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*the house, to be cast out by a stronger* : if these be the lowest and first gifts of the Spirit, what are the highest ? Metaphors taken from our senses, as *tasting, hearing, seeing*, are not used in scripture to express a little, superficial conceit of things spiritual ; but rather the full, clear, certain, deep apprehension of them. From hence it is that *the renewing of these men again by repentance* is so hard, or impossible, that fell from so great an height ; whereas to be renewed after lesser faults is ordinary.

Other doctrine of the church of *England*, of like nature to this, is found in the book of homilies, especially in that which is entitled, *Of declining from GOD*, in the table ; and of *falling from GOD*, in the book : out of the first part whereof I will only transcribe this sentence : “ For whereas GOD  
“ hath shewed to all men, that truly believe his gospel, his  
“ face of mercy in Jesus Christ, which doth so lighten their  
“ hearts, that they (if they behold it as they ought to do) be  
“ transformed to his image, be made partakers of the heavenly light, and of his Holy Spirit, and be fashioned to  
“ him in all goodness requisite to the children of GOD : so,  
“ if they after do neglect the same, if they be unthankful  
“ unto him, if they order not their lives according to his  
“ doctrine and example, &c. he will take away from them  
“ his kingdom, his holy word, whereby he should reign in  
“ them.” Out of the second part thereof I transcribe this sentence : “ GOD will take from them the teaching of his  
“ holy word, so that they shall be no longer of his kingdom, they shall be no longer governed by his Holy Spirit,  
“ they shall be put from the grace and benefits that they had,  
“ and ever might have enjoyed through Christ, they shall  
“ be deprived of the heavenly light and life, which they  
“ had in Christ whilst they abode in him,” &c.

Lastly, the prayers of the church of *England*, have ever been a place from which arguments have been drawn : but if a believer cannot finally fall from GOD, why doth our church pray in the liturgy, at the burial of the dead, “ O  
“ GOD most mighty, suffer us not at our last hour for any  
“ pains of death to fall from thee.”

My



My argument to prove that the regenerate, fallen into a mortal sin, is not then a child of GOD, is taken out of *St. John*, 1 Epist. iii. 9. *He that is born of GOD, doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of GOD.* I shall here do two things at once: *First*, I will overthrow the strongest arguments of my opponents for the perseverance of the elect without intermission. For, say they, if the seed of GOD remain in him, and he cannot sin *deadly*, what intermission can there be of his justification? *Secondly*, I will retort the text upon themselves: both which I shall do by evincing the true sense of that place.

The scope of *St. John* is not to prove, that they that are born of GOD cannot change from righteousness to sin, or that there cannot be a succession of these two: that where righteousness was, sin could make no entrance, and the contrary; for this in the apostle's time was out of question: whence the admonition, that *they who had begun in the Spirit, should not end in the flesh.* But his scope was to prove, that these two things, which the flesh would fain imagine consistent; cannot stand together, namely, to be born of GOD and to commit sin. They admitted, that he that had been the member of an harlot, might by repentance become the member of Christ; and that the member of Christ might become the member of an harlot. But that a man might be at once together, a member of an harlot, and a member of Christ, that they utterly denied.

Let them consider this, who affirm *David* to be still born of GOD, when he stood guilty of adultery and murder; and let them beware they be not made to hear that of *Tertullian*:  
 “ But some say, that GOD is well enough satisfied, if men re-  
 “ verence him in heart and mind, though there be less regard  
 “ had of him in their actions: and that they may sin with-  
 “ out detriment to the fear and faith which they owe to him:  
 “ which is, in effect, to say, that they may commit adul-  
 “ tery, and yet retain their chastity inviolable; or poi-  
 “ son their parents, without shipwrecking piety. Since,  
 “ therefore they can sin, notwithstanding their fear, they  
 “ themselves

"themselves shall be thrown into hell, notwithstanding their pardon." Let them consider this.

They count it a ridiculous thing to say, we be so often born of GOD, as we repent of sin; but it is more lamentable to fall oft into such sins, than ridiculous to be often renewed by repentance. They should not flick to the letter of an allegory too long.

Moreover, if we admit, as we do, that eternal life, at the last judgment, is given as a free and bounteous gift, and yet also as *the reward and crown of righteousness*; and that eternal death is then inflicted as *the wages and punishment of sin*; and as the demonstration also of GOD's power and dominion, yet with justice and equity. If these things be most certain truths, as they are, it cannot be conceived by ordinary human understanding, how a decree of these things could be made before the foundations of the world were laid, without GOD's prescience, as life is a reward, and death a punishment; seeing no justice can prepare a reward or punishment, but upon supposition or foreknowledge of good or evil deserts.

That eternal death is *from the retribution of justice*, is a truth most clear, and not possible to be decreed from before time, without foreknowledge of sin. My opponents, therefore, love not to argue about reprobation; or if they do, they fly to the dominion and liberty of GOD, as Lord absolute and unaccountable, to exclude prescience even here, if it were possible. But for predestination to eternal life, because it is the gift of GOD, they are confident it may be decreed without prescience of what man will do; which they might seem to have some colour for, if the blessedness of the saints were only from *the reward of grace*, and not from *retribution of justice*. But why strive they to separate and disjoin those things which GOD hath joined together? He having made the reward of the saints to be the retribution of justice, out of his prescience of their labouring to attain their end, even *life*: and to be also the gift of his grace, out of his own understanding what will bring them to happiness, if he grant them these benefits, whereby he shall  
also

also attain his end, *the glory of his free love*, in giving eternal life to whom he will: both these being understood and known, before the very existence of men, or any act of his be allowed to be by any decree of the will of GOD; that is known only upon condition or supposition, if he please to will the creation, calling, and governing of the saints, in such sort as he foreknows will bring forth life unto them, and farther illustrate his glory. In sum, this judgment being made according to what is past, the predestination of it cannot but be according to what was foreseen.

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GOD'S LOVE TO MANKIND. *Manifested by disproving the absolute decree for their damnation.*

[Continued from page 525.]

THREE things are usually answered to the foregoing premises.

I. That GOD's ways may be just, and yet seem unjust to man's erring understanding: and so is this decree, though flesh and blood will not yield to it.

This answer I take to be false; for nothing is truly just, which human understanding (purged from prejudice, corrupt affections and customs) hath in all ages, places, and persons judged to be unjust. The reason is, because GOD hath, by the light of nature, and the general impressions of good and evil made in the hearts of men, sufficiently enabled them to judge what is just, and what is not. When a thing is done, reason, so qualified, is able to say, this is just, or this is unjust, whether it be done by GOD or man. For (virtues in men being but the image of those perfections that dwell in GOD) justice in men and GOD are, in substance, one and the same thing, though infinitely differing in degree, as the greater and lesser light. That this power is ingrafted in man, GOD himself hath sufficiently signified in those scriptures, where he calleth on men to be judges of the equity of his ways: *Judge, I pray you, between*



tween me and my vineyard, Isaiah v. 3. *O ye house of Israel, are not my ways equal, and your ways unequal?* Ezek. xviii.

25. GOD would never put them upon the trial of reason, if he had not made it able to examine them.

The incarnation of the Son of GOD, his birth of a virgin, his dying, the resurrection of the body, and such mysteries as are peculiar to the gospel, and the proper objects of the christian faith, GOD hath not offered to the trial of our understandings, but rather derideth those that presume to judge of them by reason, 1 Cor. i. 20. *Where is the wise? where is the scribe? where is the disputer of this world?* And the reason is, because these things, being supernatural, and therefore not discernible by natural power, man is no competent judge of them by his natural understanding. But of the justice of his decrees and ways, he maketh him a judge; because, the common notions of just and unjust being imprinted in nature, he is able to apprehend what is just in divine acts as well as in his own.

II. It is answered, that these decrees are set down in scripture to be the will of GOD; and therefore, they must needs be just. For GOD's will is the rule of all righteousness.

To this I answer.

1. This rule in divinity is much abused by the maintainers of absolute reprobation. For GOD's will is not a rule of justice to himself, as if things were therefore just, because he willeth them and worketh them: but his justice is a rule of his will and works, which are the expressions of his will. He therefore maketh decrees and executeth them, because they are agreeable to that justice which dwells in the divine nature: he willeth and doeth nothing, but that which may be willed or done, (*salvâ justitiâ*) without wrong to his justice. St. Hierom speaking of the prophet Hosea taking a wife of fornications, Hosea i. 2. saith, it was done typically, not really, because "if it had been indeed done, it had been a most foul thing." But thou wilt answer, saith he, "*Deo jubente, nihil turpe est*, GOD commanding it, nothing is dishonest." Thus much we say, saith the father, that GOD commandeth nothing but what

is honest; but he doth not by commanding dishonest things, make those things honest which are abominable: GOD doth not will a thing, and so make it good: but wil- leth it, because it is in itself good antecedently.

2. I reply, that those absolute decrees of men's inevita- ble salvation and damnation are no parts of GOD's re- vealed will. To say they are, is a mere begging of the question.

III. Their third answer is, that GOD is not bound to restore men power to believe, because they once had it, and have lost it through their own fault, as a master is not bound to renew his servant's stock if he have wasted it by bad husbandry.

I grant, that GOD is simply and absolutely bound to no man, because he is a most free dispenser of his own favours, where and what, and to whom he will, and no man is be- forehand with GOD: *Who hath given unto him, and it shall be recompensed again.* Rom. xi. 35.

But yet he is conditionally bound: for he hath tied himself three ways especially.

1. By decreeing. The Almighty is eternally subject to his own ordinances, or else he would be mutable: and therefore what gifts soever he hath decreed to men, he is bound to give them by virtue of his own decree.

2. By promising. We used to say, promise is debt, it is justice to perform what it was free to promise. If therefore GOD hath made a promise of any gift or grace to men, his promise bindeth him to performance.

3. By giving men a law to keep; which without super- natural grace they can no more keep, than they can eat a rock. By such a law the supreme Law-giver bindeth him- self to his people, to give them such power as may enable them to keep that law, or else he becometh (as the evil ser- vant stiled him) *a hard master, reaping where he sowed not*, and the very true and proper cause of the transgression of that law. We shall find GOD always giving strength, when he giveth a command: when he commanded the creatures to *increase and multiply*, he gave them a multiply- ing virtue: when Christ bade the lame man *arise, take up*  
his

*his bed, and walk*, he put into his limbs an ability of walking: when *Adam* had a spiritual law given him to obey, which without spiritual strength he could not, GOD gave him strength answerable to the law. So that *Adam* had a *power and possibility*, though no necessity of continuing in obedience.

That I may bring this home to my purpose, I say, GOD is bound to restore unto men power to believe, supposing these things that follow.

1. That he hath vouchsafed to enter into a new covenant of peace with men, when he needed not.

2. That in this covenant, he requireth obedience at men's hands, even at theirs that perish.

3. That he promiseth eternal life to every man, if he obey and keep the covenant.

4. That he punisheth the disobedient with everlasting death.

These particulars supposed, the most free GOD, who is absolutely bound to none, is engaged to give ability of believing unto men; nor can he justly without this gift punish the disobedient, any more than a magistrate having put out a man's eyes for an offence, can command this man with justice to read a book, and because he readeth not, put him to death; or, than a master, when he hath taken away from his servant the stock which he hath misemployed, can afterwards exact of him a just employment of the same stock, and punish him because he employeth it not.

I conclude therefore, that the absolute reprobation of such men as are called to believe in Christ, and punished if they believe not, is utterly repugnant to the justice of GOD.

IV. Absolute reprobation opposeth the *truth* and *sincerity* of GOD.

GOD is a GOD of truth, Deut. xxxii. 4. Truth itself, John xiv. 6. so called, because he is the fountain of truth and the perfection of truth, without the least mixture of falsehood. *The strength of Israel cannot lie*, 1 Sam. xv. 29. Let GOD be true, and every man a liar, saith the apostle, that he might be justified in his sayings and overcome when he



is judged; that is, men may lie (for all men are liars) but GOD can never lie. But by absolute reprobation GOD is made untrue and hypocritical in his dealings with men, and in all matters appertaining to their eternal state, particularly in his commands, in his offers of grace and glory, in his threats, passionate wishes and desires of men's chief good, and in his expostulations and commiseration also.

1. In his *commands*. For by this doctrine GOD commandeth those men to repent and believe, whom he secretly purposeth shall not believe. "Though GOD command reprobates to believe the gospel, yet he will not have them believe," saith *Piscator*. Now whom GOD commandeth to believe and repent, those he willeth outwardly should believe and repent; and he must inwardly and heartily will it too, or else he dissembleth.

2. In his *offers of grace and glory*, which he maketh to such as refuse them, as well as to those who accept them to their salvation.

This is evident, *Isa. lxxv. 2. I have spread out my hands all the day long. To whom? To a rebellious people.* And *Matt. xxii.* we read, that those men were invited to the wedding that came not: and *Acts iii. 26.* it is said to the jews who had denied Christ, *To you hath GOD sent his Son Jesus to bless you, in turning every one of you from your iniquities.*

But now GOD's meaning is, by this doctrine, that the most of those to whom he offereth his grace and glory, shall have neither. And so *Piscator* saith, "grace is not offered by GOD even to those who were called, with a meaning to give it, but to the elect only." In the same book he hath such another speech: "Though GOD in words protest he would have reprobates to believe, yet indeed he will not have them." They make GOD to deal with men in matters of salvation, as the poets feign the gods to have dealt with poor *Tantalus*. They placed him in a clear river up to the chin, and under a tree which bare much sweet and pleasant fruit, that did almost touch his lips: but this they did with a purpose that he should taste of neither: for when he put his mouth to the water to drink, it waved away from him;

him; and when he reached his hand to the fruit to have eaten of it, it withdrew itself out of his reach, so as he could neither eat nor drink. Just so dealeth GOD with reprobates, by their doctrine; he placeth them under the plentiful means of salvation, offereth it to them so plainly, that men would think they might have it when they will; and yet intendeth fully they shall never have it, withholding from them either the first grace, that they cannot believe, or the second grace, that they cannot persevere. Did not those gods delude *Tantalus*? Yes, doubtless. And if GOD do so with reprobates, what doth he but delude them, and dissemble with them in his fairest offers of salvation? And this do *Zanchius* and *Bucer* grant by evident consequence, as appeareth by a speech or two of theirs, which cannot stand with their conclusion; and, therefore, I suppose fell unwarily from them.

*Zanchius* telleth us roundly, "That every man who is called, is bound to think that he is elected, otherwise he doth offer great injury to GOD, and accuse him of lying, who saith to him in his word, that he desireth his salvation, and for this cause hath called him." In which speech he plainly implieth, that if GOD calleth a man whom he hath absolutely rejected, he doth but delude him when he calleth him. The like speech hath *Bucer*: "A man must believe that he is predestinated; or else he maketh GOD to mock him when he calleth him."

A man, therefore, that is not predestinated, but an absolute reprobate, when he is called to salvation, is but deluded.

If a creditor should resolve, upon no terms to forgive his debtor one farthing, and yet make him offers to remit the whole upon some conditions, and bind his offers with a deep and solemn oath; would not we say, that he was a rank dissembler, and a meer deluder of his poor debtor? We can say no less of GOD, if he hath irrevocably decreed at no hand to save such particular men, and yet promiseth and sweareth that he will save them, if they will believe his promises, and repent. What can such oaths and promises be, but mere delusions of miserable men?

3. In his threats and comminations also, by this doctrine, is GOD made to be hollow and deceitful. For against what sins are threats denounced? Always against actual sins: we never read, that they are thundered out against us for original sin: they intimate, therefore, that the sins for which men go to hell, are their actual transgressions. But if it be true, that GOD decreed all men to hell for original sin, that which those threats import is not true, and so GOD is not sincere in them. Besides, all threatenings imply, that the evil threatened may be avoided: for therefore are they denounced, that men might be brought to repentance, and so escape the evils threatened. But if some men be peremptorily ordained to destruction, their destruction cannot be prevented; and so the threatnings of damnation signify an untruth, and GOD in them dealeth not plainly with men.

4. In all the other things before mentioned, is GOD full of guile too, by this opinion; namely, in his

(1) *Passionate wishes*, that even those men might repent that repent not, and might be saved that through their impenitency are not saved. Of these we read, *Deut. v. 29. O that there were such an heart in them to fear me, that it might go well with them!* And *Psalms lxxxi. 13. O that my people had hearkened, and Israel had walked in my ways!* And, *Isaiah xlviii. 18. O that thou hadst hearkened to my commandments!*

(2) In his mournful *expostulations*, *Isaiah v. 3. 4. Judge, I pray you, between me and my vineyard: what could I have done more for my vineyard?* And *Jeremiah ii. throughout the whole chapter, especially ver. 31. Have I been a wilderness to Israel, or a land of darkness?* And ver. 32. *Can a maid forget her ornaments, or a bride her attire? Yet my people have forgotten me days without number.* *Ezek. xxxiii. 11. Turn ye, turn ye: why will ye die, O house of Israel!*

(3) In his melting *commiserations* of the woful condition of foolish men, who would not be reclaimed: *How shall I give thee up, O Ephraim? How shall I deliver thee, O Israel? My heart is turned within me, my repentings are kindled together.* *Hos. xi. 8. O Jerusalem, Jerusalem, which killest*

the



*the prophets, and stoneſt them that are ſent unto thee!* Matt. xxiii. 37.

In all theſe there is but little ſincerity, if there be a ſecret reſolution that the moſt of thoſe, towards whom thoſe wiſhes, chidings, and bemoanings are uſed, ſhall be damned without remedy. GOD's faireſt offers, his ſweeteſt invitations, his greateſt ſympathies, and ampleſt courteſies, if this doctrine be true, come little ſhort of *Abſalom's* feaſt, the kiſs of *Judas*, and the *Hyana's* tears: for in all theſe he ſaith one thing and meaneth another, and therefore diſſembleth. Nay, the whole miniſtry (wherein GOD commandeth, offereth, chideth, entreateth, lamenteth) if this be true, is but a mere impoſture, a giving of words without any meaning of answerable deeds; and an impoſture ſo much the greater, by how much the ſhew of kindneſs is the heartier. For how can good things be offered with ſtronger ſhews of a good meaning, than when it is offered with exhortations and entreaties to accept it, with clear demonſtrations of the excellencies of it, with unfeigned wiſhes that the parties to whom it is offered would accept it, and bitter lamentations for their folly in reſuſing it? With all theſe enforcements is GOD's tender of ſalvation to reprobates accompanied; and therefore in ſhew moſt hearty and ſerious.

In a word, thus ſpeaketh GOD, by this doctrine, to reprobates in the miniſtry.

“O ye reprobates (once dearly beloved by me in your father *Adam*, but now extremely and implacably hated, and by mine eternal and uncontroulable order ſealed up under invincible ſin and miſery) amend your lives, and believe in the name of my only-begotten Son. If you repent and believe not, there is no remedy, you muſt be damned; but if you repent and believe, you ſhall be ſaved: though your ſins be as red as ſcarlet, I will make them as white as wool. Think not that I would have you die; for I ſwear, *As I live, I will not the death of him that dieth*: I would have no man to periſh, but all to come to repentance: I beſeech you, therefore, be reconciled. I have cried and called upon you, I have a long time waited upon you, that you might repent,  
and

and still am knocking at the doors of your hearts for entrance, *O that there were a heart in you to fear me and keep my commandments, that it might go well with you for ever! What shall I do unto you? how shall I intreat you? Will you not be made clean? when will it once be?*" Can GOD speak thus to reprobates, who by his own decree shall never repent or be saved, without the deepest dissimulation?

That which is usually said to clear the absolute decree, is, that GOD wisheth the salvation of the reprobate seriously, but not absolutely; he would have those men saved, but yet upon condition they will repent and believe. And, therefore, though they do perish, GOD is candid and sincere in his offers of salvation to them; for therefore do they perish, because they perform not the condition, and not because GOD offereth not salvation seriously unto them.

But this answer is short: it is true GOD will have all men to be saved upon condition only, that they will repent and believe, according to that speech of St. Ambrose, *Deus vult omnes salvari, si & ipsi velint*: "GOD would have all to be saved, if they themselves would:" for if he would absolutely have it so, what can hinder it? who hath resisted his will? It is true likewise, that a conditional promise may be serious as well as an absolute: but then the condition must be possible to them to whom the promise is made: and the performance of the condition must be a part of GOD's will, as well as the salvation promised, or else the promise cannot be candid and sincere. A condition is the offer of a power of choice. Where there is no liberty of choice afforded, there is no true condition appointed. In substance it is all one to offer a courtesy under a condition not possible, and not to offer it at all; and in circumstance it is much worse.

In substance all one: the lawyers tell us, that a contract made under a condition not possible, is esteemed no bargain. And the logician's rule is, that a conditional proposition which hath an impossible condition annexed to it, is equivalent to a negation. It is all one for me to offer a piece of money to one blind, upon the condition he will open his eyes, and tell me what piece of money it is, and what stamp it hath; and to deny it flatly to another: for the one hath it

no more than the other. And it is all one for a man to have a daughter to bestow in marriage, and to tell her suitor, I will give you my daughter, if you will span the earth, or touch the heavens with your finger; and to tell him plainly, set your heart at rest, I will never bestow her upon you: for the suitor speedeth both ways alike.

And it is in circumstance a great deal worse: for it is a denial, under colour of the contrary; a denial joined with a scoff, a derision, as was that of the *Jebusites*, 2 Sam. v. 6. who told *David*, that he should not enter into the fort of *Zion*, except he took away the blind and the lame: their meaning was, they would never deliver it up unto him: and because they thought it impossible for him to take away the blind and the lame, they told him, if he did so, then they would yield it up. It was an ironical and scoffing denial of his demand. If the king of *England* should make an unrepealable law, that no *German* should be made a citizen of *London*, or free denizon of the kingdom; and then make a decree, to give some bountiful gratuities, but to the citizens of *London*, or to the subjects of the kingdom only, and to none but them; and yet for all this should command it to be proclaimed, that he will give them to the *Germans*, upon condition they will be made free-men of *London*, or be incorporated into the kingdom: would not any man say, that the king, in this case, did dissemble and delude the *Germans*? And if any should say, there would be no dissembling in it; for if they would become citizens or subjects, they should have the promised gratuities: a man might truly answer, that therefore the king doth counterfeit and cozen them, because he maketh a tender to them upon a condition not possible, by his own decree. In like manner, if *GOD* hath made a decree, that such men shall never believe, and yet offer them heaven on condition they will believe; it may most truly be said, that *GOD* doth not only deny them heaven, but deny it with a bitter derision.

And thus have I shewed the contrariety of this opinion to four principal attributes of *GOD*, which is my second general reason against it.



## SERMON XII.

On MARK ix. 48.

*Where their worm dieth not, and the fire is not quenched.*

1. **E**VERY truth which is revealed in the oracles of GOD, is undoubtedly of great importance. Yet it may be allowed, that some of those which are revealed therein, are of greater importance than others; as being more immediately conducive to the grand end of all, the eternal salvation of men. And we may judge of their importance, even from this circumstance, that they are not mentioned once only in the sacred writings, but are repeated over and over. A remarkable instance of this we have, with regard to the awful truth which is now before us. Our blessed Lord, who uses no superfluous words, who makes no *vain repetitions*, repeats it over and over in the same chapter, and as it were in the same breath. So verse 43, 44. *If thy hand offend thee, if a thing or person as useful as a hand, be an occasion of sin, and there is no other way to shun that sin, cut it off. It is better for thee to enter into life maimed, than having two hands to go into hell: into unquenchable fire, where their worm dieth not, and the fire is not quenched.* So again, verse 45, 46. *If thy foot offend thee, cut it off. It is better for thee to enter halt into life, than having two feet to be cast into hell: into unquenchable fire, where their worm dieth not, and the fire is not quenched.* And yet again, ver. 47, 48. *If thine eye, a person or thing as dear as thine eye offend thee, hinder thy running the race which is set before thee, pluck it out; it is better for thee to enter into the kingdom of GOD with one eye, than having two eyes to be cast into hell-fire; where their worm dieth not, and the fire is not quenched.*

2. And let it not be thought, that the consideration of these terrible truths, is proper only for enormous sinners. How is this supposition consistent with what our Lord speaks to those who were then doubtless the holiest men upon earth?

Luke

Luke xii. 1, 4, 5. *When innumerable multitudes were gathered together, he said to his disciples, (the apostles) first of all I say unto you, my friends, fear not them that can kill the body, and after that have no more that they can do: but I say unto you, fear him, who after he hath killed hath power to cast into hell: yea, I say unto you, fear him! Yea, fear him* under this very notion, of having power to cast into hell: that is in effect, fear lest he should cast you into the place of torment. And this very fear, even in the children of GOD, is one excellent means of preserving them from it.

3. It behoves therefore not only the outcasts of men, but even *you his friends*, you that fear and love GOD, deeply to consider what is revealed in the oracles of GOD, concerning the future state of punishment. How widely distant is this from the most elaborate accounts which are given by the heathen authors? Their accounts are (in many particulars at least) childish, fanciful and self-inconsistent. So that it is no wonder, they did not believe themselves, but only related the tales of the vulgar. So *Virgil* strongly intimates, when after the laboured account he had given of the shades beneath, he sends him that had related it out of the ivory gate, through which (as he tells us) only *dreams* pass; thereby giving us to know, that all the preceding account is no more than a dream. This he only insinuates; but his brother poet, *Juvenal*, speaks out, flat and plain.

*Esse aliquos manes, & subterranea regna,  
Nec pueri credunt, nisi qui nondum ære lavantur.*

Even our children do not believe a word of the tales concerning another world.

4. Here on the contrary, all is worthy of GOD the creator, the Governor of mankind. All is awful and solemn; suitable to his wisdom and justice, by whom *Tophet* was ordained of old; although originally prepared, not for the children of men, but for the devil and his angels.

The

The punishment of those who in spite of all the warnings of GOD, resolve to have their portion with the devil and his angels, will, according to the ancient, and not improper division, be either *Pana damni*, what they lose, or *Pana sensus*, what they feel. After considering these separately, I shall touch on a few additional circumstances, and conclude with two or three inferences.

I. 1. And first, let us consider the *Pana damni*, the punishment of loss. This commences in that very moment, wherein the soul is separated from the body : in that instant the soul loses all those pleasures, the enjoyment of which depends on the outward senses. The smell, the taste, the touch, delight no more : the organs that ministered to them are spoiled, and the objects that used to gratify them, are removed far away. In the dreary regions of the dead, all these things are forgotten : or if remembered, are only remembered with pain, seeing they are gone for ever. All the pleasures of the imagination are at an end. There is no grandeur in the infernal region : there is nothing beautiful in those dark abodes : no light, but that of livid flames. And nothing new, but one unvaried scene of horror upon horror. There is no music but that of groans and shrieks, of weeping, wailing and gnashing of teeth ; of curses and blasphemies against GOD, or cutting reproaches of one another. Nor is there any thing to gratify the sense of honour : no ; they are the heirs of shame and everlasting contempt.

2. Thus are they totally separated from all the things they were fond of in the present world. At the same instant will commence another loss ; that of all the *persons* whom they loved. They are torn away from their nearest and dearest relations, their wives, husbands, parents, children, and (what to some will be worse than all this) the friend which was as their own soul. All the pleasures they ever enjoyed in these is lost, gone, vanished away. For there is no friendship in hell. Even the poet who affirms (though I know not on what authority)

“ Devil



" Devil with devil damn'd :"  
Firm concord holds :

Does not affirm that there is any concord among the human fiends, that inhabit the great abyfs.

3. But they will then be sensible of a greater loss, than that of all they enjoyed on earth. They have lost their place in *Abraham's* bosom, in the *paradise* of GOD. Hitherto indeed it hath not entered into their hearts to conceive, what holy souls enjoy in the garden of GOD, in the society of angels, and of the wisest and best men, that have lived from the beginning of the world : (not to mention, the immense increase of knowledge, which they will then undoubtedly receive.) But they will then fully understand the value of what they have vilely cast away.

4. But as happy as the souls in *paradise* are, they are preparing for far greater happiness. For *paradise* is only the porch of heaven ; and it is there the spirits of just men are made perfect. It is in heaven only that there is the fulness of joy, the pleasures that are at GOD's right hand for evermore. The loss of this, by those unhappy spirits, will be the completion of their misery. They will then know and feel, that GOD alone is the centre of all created spirits : and consequently that a spirit made for GOD, can have no rest out of him. It seems that the apostle had this in view, when he spoke of those, *who shall be punished with everlasting destruction, from the presence of the Lord.* Banishment from the presence of the Lord, is the very essence of destruction to a spirit that was made for GOD. And if that banishment lasts for ever, it is *everlasting destruction.*

Such is the loss sustained by those miserable creatures, on whom that awful sentence will be pronounced, *depart from me, ye cursed !* What an unspeakable curse, if there were no other ! But alas ! this is far from being the whole : for to the punishment of *loss* will be added, the punishment of *sense.* What they lose, implies unspeakable misery, which yet is inferior to what they feel. This it is, which our

Lord

Lord expresses in those emphatical words, *Where their worm dieth not, and the fire is not quenched.*

II. 1. From the time that sentence was pronounced upon man, *Dust thou art, and unto dust thou shalt return*, it was the custom of all nations, so far as we can learn, to commit dust to dust: it seemed natural to restore the bodies of the dead to the general mother earth. But in process of time another method obtained, chiefly among the rich and great, of burning the bodies of their relations, and frequently in a grand magnificent manner. For which purpose they erected huge funeral piles, with immense labour and expence. By either of these methods the body of man was soon restored to its parent dust. Either the worm or the fire soon consumed the well-wrought frame; after which the worm itself quickly died, and the fire was entirely quenched. But there is likewise a worm that belongs to the future state: and that is a worm that never dieth. And there is a fire, hotter than that of the funeral pile: and it is a fire that will never be quenched.

2. The first thing intended by the worm that never dieth, seems to be a guilty conscience, including self-condemnation, sorrow, shame, remorse, and a sense of the wrath of GOD. May not we have some conception of this, by what is sometimes felt even in the present world? Is it not of this chiefly that *Solomon* speaks, when he says, *The spirit of a man may bear his infirmities*, his infirmities or griefs of any other kind: *but a wounded spirit who can bear?* Who can bear the anguish of an awakened conscience, penetrated with a sense of guilt, and the arrows of the Almighty sticking in the soul and drinking up the spirit! How many of the stout-hearted have sunk under it, and chose strangling rather than life? And yet what are these wounds, what is all this anguish of a soul while in this present world, in comparison of those they must suffer when their souls are wholly awakened, to feel the wrath of an offended GOD! Add to these, all unholy passions, fear, horror, rage; evil desires, desires that can never be satisfied. Add all unholy tempers, envy, jealousy, malice, and revenge:

revenge: all of which will incessantly gnaw the soul, as the vulture was supposed to do the liver of *Tityus*. To these if we add hatred of GOD and all his creatures, all these united together may serve to give us some little, imperfect idea of the worm that never dieth.

3. We may observe a remarkable difference in the manner wherein our Lord speaks concerning the two parts of the future punishment. He says, *Where THEIR worm dieth not*, of the one; *where THE fire is not quenched*, of the other. This cannot be by chance. What then is the reason for this variation of the expression?

Does it not seem to be this? *The fire* will be the same, essentially the same, to all that are tormented therein: only perhaps more intense to some than others, according to their degree of guilt. But *their worm* will not, cannot be the same. It will be infinitely varied, according to the various kinds as well as degrees of wickedness. This variety will arise partly from the judgment of GOD, *rewarding every man according to his works*. For we cannot doubt but this rule will take place, no less in hell than in heaven. As in heaven, *every man will receive his own reward*, incommunicably his own, according to *his own labours*, that is, the whole tenor of his tempers, thoughts, words and actions: so undoubtedly every man in fact will receive his own bad reward, according to his own bad labour. And this likewise will be incommunicably *his own*, even as his labour was. Variety of punishment will likewise arise from the very nature of the thing. As they that bring most holiness to heaven, will find most happiness there; so on the other hand it is not only true, that the more wickedness a man brings to hell, the more misery he will find there; but that this misery will be infinitely varied according to the various kinds of his wickedness. It was therefore proper to say *the fire*, in general; but *their worm* in particular.

4. But it has been questioned by some, "whether there be any fire in hell? That is, any material fire?" Nay, if there be any fire, it is unquestionably material. For what is immaterial fire? The same as immaterial water or earth.

Both



Both the one and the other is absolute nonsense, a contradiction in terms. Either therefore we must affirm it to be material, or we deny its existence. But if we granted them there is no fire at all there, what would they gain thereby? Seeing this is allowed on all hands that it is either fire or something worse? And consider this; does not our Lord speak *as if* it were real fire? No one can deny, or doubt of this. Is it possible then to suppose, that the GOD of truth would speak in this manner, if it were not so? Does he design to fright his poor creatures? What, with scare-crows? With vain shadows of things that have no being? O let not any think so! Impute not such folly to the Most High!

5. But others aver, "It is not possible that fire should burn always. For by the immutable law of nature, it consumes whatever is thrown into it. And by the same law, as soon as it has consumed its fuel, it is itself consumed; it goes out."

It is most true, that in the present constitution of things, during the present laws of nature, the element of fire does dissolve and consume whatever is thrown into it. But here is the mistake: the present laws of nature are not immutable. When the heavens and the earth shall flee away, the present scene will be totally changed: and with the present constitution of things, the present laws of nature will cease. After this great change nothing will be dissolved, nothing will be consumed any more. Therefore if it were true, that fire consumes all things now, it would not follow that it would do the same, after the whole frame of nature has undergone that vast, universal change.

6. I say, "If it were true, that fire consumes *all things* now." But indeed it is not true, has it not pleased GOD, to give us already some proof of what will be hereafter? Is not the *Linum Asbestum*, the incombustible flax, known in most parts of *Europe*? If you take a towel or handkerchief made of this (one of which may now be seen in the *British* museum,) you may throw it into the hottest fire, and when it is taken out again it will be observed, upon the nicest experiment, not to have lost one grain of its weight. Here there-  
fore

fore is a substance before our eyes, which even in the present constitution of things, (as if it were an emblem of things to come) may remain in fire without being consumed.

7. Many writers have spoken of other bodily torments added to the being cast into the lake of fire. One of these, even pious *Kempis*, supposes that misers, for instance, have melted gold poured down their throats: and he supposes many other particular torments, to be suited to men's particular sins. Nay, our great poet himself supposes the inhabitants of hell to undergo variety of tortures: not to continue always in the lake of fire, but to be frequently, "by harpy-footed furies hauled" into regions of ice; and then back again, through "extremes by change more fierce." But I find no word, no title of this, not the least hint of it in all the bible. And surely this is too awful a subject, to admit of such play of imagination. Let us keep to the written word. It is torment enough, to dwell with everlasting burnings.

8. This is strongly illustrated by a fabulous story, taken from one of the eastern writers, concerning a *Turkish* king, who after he had been guilty of all manner of wickedness, once did a good thing: for, seeing a poor man falling into a pit, wherein he must have inevitably perished, and kicking him from it, he saved his life. The story adds, that when, for his enormous wickedness, he was cast into hell, that foot wherewith he had saved the man's life, was permitted to lie out of the flames. But allowing this to be a real case, what a poor comfort would it be? What if both feet were permitted to lie out of the flames, yea, and both hands, how little would it avail? Nay, if all the body were taken out, and placed where no fire touched it, and only one hand or one foot kept in a burning fiery furnace; would the man meantime be at much ease? Nay, quite the contrary. Is it not common to say to a child, "put your finger into that candle: can you bear it even for one minute? How then will you bear hell-fire?" Surely it will be torment enough to have the flesh burnt off from only one finger. What then

will it be, to have the whole body plunged for ever, into a lake of fire burning with brimstone!

III. It remains now only to consider two or three circumstances attending the never-dying worm and the unquenchable fire.

1. And first consider the company wherewith every one is surrounded in that place of torment. It is not uncommon to hear even condemned criminals, in our public prisons, say, "O! I wish I was hanged out of the way, rather than to be plagued with these wretches that are round about me." But what are the abandoned wretches upon earth, compared to the inhabitants of hell? None of these are as yet perfectly wicked, emptied of every spark of good; certainly not till this life is at an end; probably not till the day of judgment. Nor can any of these exert without controul their whole wickedness on their fellow-creatures. Sometimes they are restrained by good men: sometimes even by bad. So even the torturers in the *Romish* inquisition, are restrained by those that employ them, when they suppose the sufferer cannot endure any more. They then order the executioners to forbear: because it is contrary to the rules of the house, that a man should die upon the rack. And very frequently, when there is no human help, they are restrained by GOD, who hath set them their bounds which they cannot pass, and faith, hitherto shall ye come, and no farther. Yea, so mercifully hath GOD ordained, that the very extremity of pain naturally causes a suspension of it. The sufferer faints away, and so (for a time at least) sinks into insensibility. But the inhabitants of hell are perfectly wicked, having no spark of goodness remaining. And they are restrained by none from exerting to the uttermost their total wickedness. Not by men; none will be restrained from evil by his companions in damnation. And not by GOD; for he hath forgotten them, hath delivered them over to the tormentors. And the devils need not fear, like their instruments upon earth, lest they should expire under the torture. They can die no more: they are strong to sustain, whatever the united malice, skill and



and strength of angels can inflict upon them. And their angelic tormentors have time sufficient to vary their torments a thousand ways. How infinitely may they vary one single torment, horrible appearances? Whereby there is no doubt, an evil spirit, if permitted, could terrify the stoutest man upon earth to death.

2. Consider, Secondly, that all these torments of body and soul, are without any intermission. They have no respite from pain; but *the smoke of their torment ascendeth up day and night*. Day and night! That is speaking according to the constitution of the present world; wherein GOD has wisely and graciously ordained, that day and night should succeed each other: so that in every four-and-twenty hours there comes a

“Daily sabbath made to rest  
Toiling man and weary beast.”

Hence we seldom undergo much labour, or suffer much pain, before

“Tir'd nature's kind restorer, balmy sleep”

steals upon us by insensible degrees, and brings an interval of ease. But although the damned have uninterrupted night, it brings no interruption of their pain. No sleep accompanies that darkness: whatever either ancient or modern poets, either *Homer* or *Milton* dream, there is no sleep, either in hell or heaven. And be their suffering ever so extreme, be their pain ever so intense, there is no possibility of their fainting away; no, not for a moment.

Again. The inhabitants of earth are frequently diverted from attending to what is afflictive, by the cheerful light of the sun, the vicissitudes of the seasons, “the busy hum of men,” and a thousand objects that roll around them with endless variety. But the inhabitants of hell have nothing to divert them from their torments even for a moment,

“Total eclipse: no sun, no moon!”

no change of seasons or of companions. There is no business, but one uninterrupted scene of horror, to which they must be all attention. They have no interval of inattention or stupidity: they are all eye, all ear, all sense. Every instant of their duration, it may be said of their whole frame, that they are

“ Tremblingly alive all o’er,  
And smart and agonize at every pore.”

3. And of this duration *there is no end!* What a thought is this? Nothing but eternity is the term of their torment! And who can count the drops of rain, or the sands of the sea, or the drops of eternity? Every suffering is softened, if there be any hope, though distant of deliverance from it. But here

“ Hope never comes, that comes to all”

the inhabitants of the upper world. What! sufferings never to end?

“ Never! Where sinks the soul at that dread sound?  
Into a gulph how dark, and how profound!”

Suppose millions of days, of years, of ages elapsed, still we are only on the threshold of eternity! Neither the pain of body or of soul is any nearer at an end, than it was millions of ages ago. When they are once cast into τὸ πυρ τοῦ ἀσβέσου. (How emphatical!) *The fire, the unquenchable, all is concluded: Their worm dieth not, and the fire is not quenched!*

Such is the account which the Judge of all gives of the punishment which he has ordained for impenitent sinners. And what a counter-balance may the consideration of this be, to the violence of any temptation? In particular to the fear of man, the very use to which it is applied by our Lord himself. *Be not afraid of them that kill the body, and after that have no more that they can do: but fear him who*  
after

*after he hath killed, hath power to cast into hell, Luke xii. 4, 5.*

What a guard may these considerations be, against any temptations from pleasure? Will you lose, for any of these poor, earthly pleasures, which perish in the using, (to say nothing of the present substantial pleasures of religion,) the pleasures of paradise, such *as eye hath not seen, nor ear heard, neither hath it entered into our hearts to conceive?* Yea, the pleasures of heaven, the society of angels, and of the spirits of just men made perfect, the conversing face to face with GOD your Father, your Saviour, your sanctifier, and the drinking of those rivers of pleasure that are at GOD's right hand for evermore?

Are you tempted by pain either of body or mind? O compare present things with future. What is the pain of body which you do or may endure, to that of lying in a lake of fire burning with brimstone? What is any pain of mind, any fear, anguish, sorrow, compared to *the worm that never dieth? That never dieth!* This is the sting of all! As for our pains on earth, blessed be GOD, they are not eternal. There are some intervals to relieve, and there is some period to finish them. When we ask a friend that is sick, how he does, "I am in pain now, says he; but I hope to be easy soon." This is a sweet mitigation of the present uneasiness. But how dreadful would his case be, if he should answer, "I am all over pain, and I shall never be eased of it. I lie under exquisite torture of body, and horror of soul. And I shall feel it for ever." Such is the case of the damned sinners in hell. Suffer any pain then, rather than come into that place of torment.

I conclude with one more reflection, taken from Dr. Watts. "It demands our highest gratitude, that we who have long ago deserved this misery, are not yet plunged into it. While there are thousands who have been adjudged to this place of punishment, before they had continued so long in sin as many of us have done, what an instance is it of divine goodness, that we are not under this fiery vengeance? Have we not seen many sinners, on our right and our left, cut off in their sins? And what but the



the tender mercy of GOD, hath spared us week after week, month after month, and given us space for repentance? What shall we render unto the Lord, for all his patience and long suffering, even to this day? How often have we incurred the sentence of condemnation by our repeated rebellion against GOD? And yet we are still alive in his presence, and are hearing the words of hope and salvation. O let us look back, and shudder at the thoughts of that dreadful precipice, on the edge of which we have so long wandered! Let us fly for refuge to the hope that is set before us, and give a thousand thanks to the divine mercy, that we are not plunged into this perdition."

Newport, Isle of Wight. Oct. 10, 1782.

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## A DISCOURSE\*

On ROMANS viii. 29, 30.

*Whom he did foreknow, he did predestinate to be conformed to the image of his Son:—Whom he did predestinate, them he also called: whom he called, them he also justified; and whom he justified, them he also glorified.*

1. *OUR beloved brother Paul, says St. Peter†, according to the wisdom given to him, hath written unto you: as also in all his epistles, speaking in them of these things: in which are some things hard to be understood; which they that are unlearned and unstable, wrest as they do also the other scriptures, to their own destruction.*

2. It is not improbable, that among those things spoken by St. Paul which are *hard to be understood*, the apostle Peter might place what he speaks on this subject, in the eighth and ninth chapters of his epistle to the Romans. And it is certain

\* This Sermon was written by Mr. WESLEY, and printed in Europe many years ago, but was never re-printed in America: We therefore judge it may be pleasing to our readers to have it inserted in our Magazine.

† 2 Pet. iii. 15, 16.

certain, not only *the unlearned*, but many of the most learned men in the world, and not *the unstable* only, but many who seemed to be well established in the truths of the gospel, have for several centuries, *wrested* these passages to *their own destruction*.

3. *Hard to be understood* we may well allow them to be, when we consider, how men of the strongest understanding, improved by all the advantages of education, have continually differed in judgment concerning them. And this very consideration, that there is so wide a difference upon the head, between men of the greatest learning, sense and piety, one might imagine would make all who now speak upon the subject, exceedingly wary and self-diffident. But I know not how it is, that just the reverse is observed, in every part of the christian world. No writers upon earth appear more positive, than those who write on this difficult subject. Nay, the same men, who writing on any other subject, are remarkably modest and humble; on this alone lay aside all self-distrust,

"And speak *ex cathedra*\* infallible."

This is peculiarly observable of almost all those, who assert the absolute decrees. But surely it is possible to avoid this: whatever we propose, may be proposed with modesty, and with deference to those wise and good men, who are of a contrary opinion. And the rather, because so much has been said already, on every part of the question, so many volumes have been written, that it is scarce possible to say any thing which has not been said before. All I would offer at present, not to the lovers of contention, but to men of piety and candour, are a few short hints, which perhaps may cast some light on the text above recited.

4. The more frequently and carefully I have considered it, the more I have been inclined to think, that the apostle is not here (as many have supposed) describing a chain of causes and effects; (this does not seem to have entered into his

\* From the chair.

his heart :) but simply shewing *the method in which GOD works; the order* in which the several branches of salvation constantly follow each other. And this, I apprehend, will be clear to any serious and impartial inquirer, surveying the work of GOD either forward or backward ; either from the beginning to the end, or from the end to the beginning.

5. And first, let us look forward on the whole work of GOD in the salvation of man, considering it from the beginning ; from the first point, till it terminates in glory. The first point is, The foreknowledge of GOD. GOD *foreknew* those in every nation, who would believe, from the beginning of the world to the consummation of all things. But in order to throw light upon this dark question, it should be well observed, that when we speak of GOD's *foreknowledge*, we do not speak according to the nature of things, but after the manner of men. For if we speak properly, there is no such thing, as either *foreknowledge* or *afterknowledge* in GOD. All time, or rather all eternity (for time is only that small fragment of eternity which is allotted to the children of men) being present to him at once, he does not know one thing before another, or one thing after another ; but sees all things in one point of view, from everlasting to everlasting. As all time, with every thing that exists therein, is present with him at once, so he sees, at once, whatever was, is, or will be to the end of time. But observe, we must not think they *are*, because he *knows* them. No : he knows them, because they are. Just as I (if one may be allowed to compare the things of men with the deep things of GOD) now know the sun shines. Yet the sun does not shine, because I know it : but I know it, because it shines. My knowledge *supposes* the sun to shine ; but does not in any wise *cause* it. In like manner, GOD knows that man sins ; for he knows all things. Yet we do not sin, because he knows it ; but he knows it, because we sin. And his knowledge *supposes* our sin, but does not in any wise *cause* it. In a word, GOD looking on all ages, from the creation to the consummation, as a moment, and seeing at once whatever is in the hearts of all the children of men,



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men, knows every one that does or does not believe in every age or nation. Yet what he knows, whether faith or unbelief, is in no wise caused by his knowledge. Men are as *free* in believing or not believing, as if he did not know it at all.

6. Indeed if man was not free, he could not be accountable, either for his thoughts, words, or actions. If he were not free, he would not be capable either of reward or punishment. He would be incapable either of virtue or vice; of being either morally good or bad. If he had no more freedom than the sun, the moon, or the stars, he would be no more accountable than they. On supposition that he had no more freedom than they, the stones of the earth would be as capable of reward, and as liable to punishment as man: one would be as accountable as the other. Yea, and it would be as absurd to ascribe either virtue or vice to him, as to ascribe it to the stock of a tree.

7. But to proceed. *Whom he did foreknow, them he did predestinate, to be conformed to the image of his Son.* This is the second step, (to speak after the manner of men: for in fact, there is nothing *before* or *after* in GOD.) In other words, GOD decrees, from everlasting to everlasting, that all who believe in the Son of his love, shall be conformed to his image, shall be saved from all inward and outward sin, into all inward and outward holiness. Accordingly it is a plain, undeniable fact, all who truly believe in the name of the Son of GOD, do now *receive the end of their faith, the salvation of their souls*: and this in virtue of the unchangeable, irreverfible, irresistibile decree of GOD, *He that believeth, shall be saved; he that believeth not, shall be damned.*

8. *Whom he did predestinate, them he also called.* This is the third step: (still remembering that we speak after the manner of men) to express it a little more largely. According to his fixt decree, that believers shall be saved; those whom he foreknows as such, he calls both outwardly and inwardly: outwardly, by the word of his grace; and inwardly, by his Spirit. This inward application of his word to the heart, seems to be what some term *effectual calling*. And it im-

plies, the calling them children of GOD, the *accepting* them *in the Beloved*; the justifying them *freely by his grace*, *through the redemption that is in Jesus Christ*.

9. *Whom he called, those he justified.* This is the fourth step. It is generally allowed, that the word *justified* here is taken in a peculiar sense; that it means, he made them just or righteous. He executed his decree, *conforming them to the image of his Son*, or (as we usually speak) *sanctified them*.

10. It remains, *whom he justified, those he glorified.* This is the last step. Having made them *meet to be partakers of the inheritance of the saints in light*, he gives them *the kingdom which was prepared for them before the world began*. This is the order wherein, *according to the counsel of his will* [the plan he has laid down from eternity] he saves those whom he foreknew, the true believers in every place and generation.

11. The same great work of salvation by faith, according to the foreknowledge and decree of GOD, may appear in a still clearer light, if we view it backward from the end to the beginning. Suppose then you stood with the *great multitude which no man can number, out of every nation, and tongue, and kindred, and people, who give praise unto him that sitteth upon the throne, and unto the Lamb for ever and ever*: you would not find one, among all that were received into glory, who was not a witness of that great truth, *Without holiness no man shall see the Lord*: not one of all that innumerable company, who was not *sanctified*, before he was *glorified*. By holiness he was prepared for glory, according to the invariable will of the Lord, that the crown purchased by the blood of his Son, should be given to none but those who are renewed by his Spirit. He is become *the author of eternal salvation only to them that obey him*: that obey him inwardly and outwardly; that are holy in heart, and holy in all manner of conversation.

12. And could you take a view of all those upon earth, who are now *sanctified*, you would find not one of these had been sanctified, till after he was *called*. He was first called, not only with an outward call, by the word and the messen-

gers

gers of GOD, but likewise with an inward call, by his Spirit applying his word, enabling him to believe in the only-begotten Son of GOD, and bearing testimony with his spirit, that he was a child of GOD. And it was by this very means they were all sanctified. It was by a sense of the love of GOD, shed abroad in his heart, that every one of them was enabled to love GOD. Loving GOD he loved his neighbour as himself, and had power to walk in all his commandments blameless. This is a rule which admits of no exception. GOD *calls* a sinner his own, that is, justifies him, before he sanctifies. And by this very thing, the consciousness of his favour, he works in him that grateful, filial affection, from which spring every good temper, and word, and work.

13. And who are they that are thus *called* of GOD, but those whom he had before *predestinated*, or decreed to *conform to the image of his Son*? This decree (still speaking after the manner of men) precedes every man's calling. Every believer was predestinated, before he was called. For GOD calls none, but *according to the counsel of his will*, according to this *πρόθεσις*, or plan of acting, which he had laid down before the foundation of the world.

14. Once more. All that are called were predestinated, so all whom GOD has predestinated he *foreknew*. He knew, he saw them as believers, and as such predestinated them to salvation, according to his eternal decree, *He that believeth shall be saved*. Thus we see the whole process of the work of GOD, from the beginning to the end. Who are glorified? None but those who were first sanctified. Who are sanctified? None but those who were first justified. Who are justified? None but those who were first predestinated. Who are predestinated? None but those whom GOD foreknew as believers. Thus the purpose and word of GOD stand unshaken as the pillars of heaven, *He that believeth shall be saved: he that believeth not shall be damned*. And thus GOD is clear from the blood of all men; since whoever perishes, perishes by his own act and deed. *They will not come unto me*, says the Saviour of men: and *there is no salvation*



vation in any other. They will not believe; and there is no other way either to present or eternal salvation. Therefore their blood is upon their own head: and GOD is still justified in his saying, that he willet all men to be saved, and to come to the knowledge of his truth.

15. The sum of all this is. The almighty, all-wise GOD, sees and knows from everlasting to everlasting, all that is, that was, and that is to come, through one eternal now. With him nothing is either past or future, but all things equally present. He has therefore, if we speak according to the truth of things, no foreknowledge, no afterknowledge. This would be ill-consistent with the apostle's words, *with him is no variableness or shadow of turning*: or with the account he gives of himself by the prophet, *I the Lord change not*. Yet when he speaks to us, knowing whereof we are made, knowing the scantiness of our understanding, he lets himself down to our capacity, and speaks of himself after the manner of men. Thus in condescension to our weakness, he speaks of his own *purpose, counsel, plan, foreknowledge*. Not that GOD has any need of *counsel, of purpose, or of planning* his work before hand. Far be it from us, to impute these to the Most High; to measure him by ourselves! It is merely in compassion to us, that he speaks thus of himself, as *foreknowing* the things in heaven or earth, and as *predestinating or fore-ordaining* them. But can we possibly imagine, that these expressions are to be taken literally? To one who was so gross in his conceptions, might he not say, *Thinkest thou that I am such a one as thyself?* Not so. *As the heavens are higher than the earth, so are my ways higher than thy ways.* I know, decree, work, in such a manner, as it is not possible for thee to conceive. But to give thee some faint, glimmering knowledge of my ways, I use the language of men, and suit myself to thy apprehensions, in this thy infant state of existence.

16. What is it then we learn from this whole account? It is this, and no more. 1. GOD knows all believers. 2.

Wills

Wills that they should be saved from sin. 3. To that end justifies them. 4. Sanctifies: and 5. Takes them to glory.

O that men would praise the Lord for this his goodness! and that they would be content with this plain account of it, and not endeavour to wade into those mysteries, which are too deep for them to fathom!

*and thereby lose the Power & life of God in their own Souls —*  
 Armagh, June 5, 1773.

*The State and Description of COKESBURY COLLEGE,  
 situated at Abingdon, in the State of Maryland.*

NOT doubting but it will afford great satisfaction to the subscribers and friends of *Cokesbury College*, to have some particular account of its present condition; we have, therefore, subjoined a brief relation of its state in the month of September, 1789.

The accounts which have been brought against it are as follow:

For building, - - - - -	£. 3857	0	4 $\frac{1}{2}$
For tuition, - - - - -	412	10	7
For furniture and house-keeping, - -	217	18	8
Total,	£. 4487	9	7 $\frac{1}{2}$

Out of which the following sums have been paid:

For building, - - - - -	£. 2263	11	4 $\frac{1}{2}$
For tuition, - - - - -	369	19	2
For furniture and house-keeping, - -	217	17	8
	2851	8	2 $\frac{1}{2}$
The debt which is still due, is - -	1636	1	5
	£. 4487	9	7 $\frac{1}{2}$

This

This college is 108 feet in length from east to west, and 40 feet in breadth from north to south, and stands on the summit and centre of six acres of land, with an equal descent and proportion of ground on each side. The whole building is well painted on the outside, and the windows completely glazed. The house is divided into rooms as follows—At the west end are two rooms on the lower floor, each 25 feet by 20; the second and third stories the same. At the east end are two rooms, each 25 feet by 20; the second and third stories the same. In the middle of the lower floor is the college-hall, 40 feet square, and over that on the second floor, two school-rooms, and on the third floor two bed-chambers. At the ends of the hall are spaces for four sets of stair-cases, two at the north end and two at the south end, with proper doors opening on the stair-cases. The carpenter's work on the first and second floors, with one stair-case, is almost completed. The plaistering and painting of four rooms at the west end, are nearly finished: the school-rooms are also chiefly done; and one room at the east end partly plaistered.

There are ten boys who are wholly or partially on charity; several of whom are maintained, clothed, and educated gratis. There are also twenty independant scholars.



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## Poetry.

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*To Mr. — On reading his verses on the Charitable Man.*

**F**AIR charity attunes thy lyre,  
A theme that aptly may inspire  
The gentle and humane :  
Her charms the muses oft have sung,  
And tributary honours hung  
Upon her golden fane.

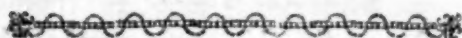
But should we charity define  
Only in splendid alms to shine ?  
Say, is a part the whole ?  
True charity is heavenly love,  
An ardour coming from above,  
That renovates the soul.

From hence as from their genuine source,  
The virtues run their even course :  
And hence in tender guise,  
Benevolence with generous glow  
Hastens to soothe the widow's woe,  
And wipe the orphan's eyes.

Alms-giving is approv'd of GOD,  
Obtaining the divine applaud :  
But does the poet mean  
It can a *real* merit claim ?  
No ! — Let the meritorious name  
Of Jesus intervene.

Let

Let it not take the Saviour's place :  
*He* purchas'd heaven, and every grace,  
 That makes us meet for heaven ;  
*He* fills the breast with charity,  
 Then with a grace divinely free  
 Rewards what he has given.



### A SHORT HYMN.

James iv. 1. *From whence come wars and fightings among  
 you? Come they not hence, even of your lusts?*

**H**ORRIBLE lust of fame and power,  
 How long shall it o'er kings prevail ;  
 Who bid the sword their kind devour,  
     Lay waste the earth, and people hell,  
 And madly for themselves prepare  
 The highest thrones of torment there !

Father, from every bosom chase  
     The demon of ambitious pride ;  
 In pity to our slaughter'd race,  
     For whom thy only Son hath died,  
 The Saviour Prince, the peace of man,  
 Send him in all our hearts to reign.

The kingdom of his grace alone  
     Can make our wars and fightings cease,  
 Unite our jarring wills in one  
     Perpetual bond of perfectness,  
 As rivals of that host above,  
 Where all is harmony and love.

*On the Death of an EPICURE.*

**A**T length my friends the *feast* of life is o'er :  
 I've ate sufficient—and I'll drink no more :  
 My night is come : I've spent a jovial day ;  
 'Tis time to part ; but oh!—What is to pay ?



## EPIGRAM I.

[*By Dr. Byron.*]

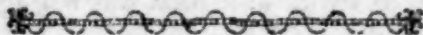
**N**OR steel nor flint alone produces fire ;  
 No spark arises till they both conspire :  
 Nor faith alone, nor work without, is right ;  
 Salvation rises, when they both unite.



## EPIGRAM II.

[*By the same.*]

**Z**EAL without meekness, like a ship at sea,  
 To rising storms may soon become a prey ;  
 And meekness without zeal is still the same,  
 When a dead calm stops every sailor's aim.



## EPIGRAM III.

[*By the same.*]

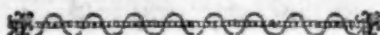
**A** Heated fancy, or imagination,  
 May be mistaken for an inspiration——  
 True ; but is this conclusion fair to make,  
 That inspiration must be all mistake ?  
 A pebble-stone is not a diamond——true ;  
 But must a diamond be a pebble too ?



## EPIGRAM IV.

[By the same.]

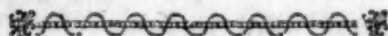
**H**E is a sinner you are pleas'd to say;  
 Then love him for the sake of Christ, I pray,  
 If on his gracious words you place your trust,  
 —“ I came to call the sinner ; not the just,” —  
 Second his call ; which if you will not do,  
 You'll be the greater sinner of the two.



## EPIGRAM V.

[By the same.]

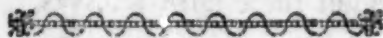
**P**RAYER and thanksgiving is the vital breath,  
 That keeps the spirit of a man from death ;  
 For prayer attracts into the living soul,  
 The life, that fills the universal whole.



## EPIGRAM VI.

[By the same.]

**T**O own a GOD, who does not speak to men,  
 Is first to own, and then disown again :  
 Of all idolatry the total sum  
 Is having gods, that are both deaf and dumb.



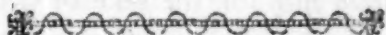
## EPIGRAM VII.

[By the same.]

**W**HAT is more tender than a mother's love  
 To the sweet infant fondling in her arms ?  
 What need of arguments her heart to move  
 To hear its cries, and help it out of harms ?

Now

Now, if the tenderest mother were possess'd  
Of all the love, within her single breast,  
Of all the mothers since the world began,  
'Tis nothing to the love of GOD to man.



### PROCRASTINATION.

**W**RETCH that I am! what friendly power  
Shall fix my wav'ring soul,  
Teach me to seize the present hour,  
And customs, charms controul?

Why thus persist, from day to day,  
To err, in wisdom's spite?  
I see my path—why then delay  
What reason tells, is right?

The *present* day the attempt is vain:  
We've *something* still to do:  
But when to-morrow comes, 'tis plain,  
That will be *present* too:

And then the same reluctant will,  
T' attend th' ungrateful theme,  
Will thwart our resolutions still,  
And frustrate every scheme.

How soon, amidst these faint resolves,  
The spring of life is o'er?  
How quick each annual sun revolves,  
But—youth returns no more.

Manhood to youth, and soon old age  
To manhood's strength succeeds:  
O! then let each successive stage  
Be mark'd by virtuous deeds.

Whilst

Whilst yet your strength of mind remains,  
Resist the rising storm :  
Break loose from passion's irksome chains,  
And every vice reform.

Dare to be wise ! begin to-day,  
Nor trust uncertain fate :  
Your long-plann'd reformation may  
To-morrow come too late.

To-morrow, oh ! how oft you swore  
To change your course, my friend !  
Thus 'twill be always one day more,  
Ere you begin to mend.

" When once I've finish'd *this* affair,  
My actions I'll review :  
And when I've brought *that* scheme to bear,  
Begin my life anew."

The idiot thus who saw his way  
Across the *Severn* lie,  
Resolv'd upon its banks to stay,  
Till all the stream ran by :

But torrents with united force,  
Augment the copious river ;  
Which proudly still pursues its course,  
And murmuring flows for ever.

END OF VOLUME I.



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 CONTENTS of VOLUME I.

	Page
<b>A</b> DDRESS to the subscribers	3
The life of Arminius	7
The life and death of William Adams	80
The same concluded	132
Account of the synod of Dort	15
The same continued	51
The same continued	101
The same concluded	151
The examination of Tilenus before the triers; in order to his intended settlement in the office of a public preacher in the commonwealth of Eutopia	60
The same continued	110
The same continued	160
The same continued	203
The same concluded	251
An account of Sebastian Castellio and Michael Servetus	211
A discourse concerning the necessity and contingency of events	259
The same concluded	303
An appeal to the gospel for the true doctrine of divine predestination, concorded with the orthodox doctrine of GOD's free-grace and man's free-will	315
The same continued	353
The same continued	475
The same continued	453
The same continued	503
The same concluded	551
GOD's love to mankind. Manifested by disproving his absolute decree for their damnation	363
The same continued	412
The same continued	463
The same continued	512
The same concluded	560

	Page
Sermon on 1 Timothy vi. 9. <i>By Mr. Woffley</i>	26
• Sermon on 1 John v. 21.	69
Sermon on 1 John iii. 8.	119
• Sermon on Luke xii. 7.	170
Sermon on 1 Corinthians xii. 25.	218
• Sermon on Ephesians iv. 1—6.	228
• Sermon on Psalm xc. 2.	273
Sermon on Matthew xxv. 36.	327
• Sermon on James iv. 4.	378
• Sermon (by Dr. Cudworth) on 1 John ii. 3, 4.	425
• Sermon on 1 Corinthians xiv. 20.	477
• Sermon on Galatians iv. 18.	525
• Sermon on Mark ix. 48.	570
• A discourse on Romans viii. 29, 30.	582
Bishop Patrick's picture of an Antinomian	421
The journal of bishop Asbury	184
The journal of bishop Coke	237
The same continued	286
The same continued	339
The same concluded	391
The address of the bishops of the Methodist-Episcopal church—to the President of the United States	284
The President's answer	285

## LETTERS.

Letter I. Of preaching Christ	489
Letter II. From Mr Charles Skelton. A remarkable instance of the goodness of GOD	536
Letter III. From the Rev. Mr. James Hervey	539
Letter IV. From the same	541
The state and description of Cokesbury college	589

## POETRY.

Hymn. Salvation depends not on absolute decrees	42
Hymn on universal redemption	44
Religious discourse	45
The potter and his clay	50
Jesus Christ the Saviour of all men	93
The joy of the Lord is our strength	96

# CONTENTS.

599

Page

An epitaph on Edward Hearne, of Monmouth, who died April 28, 1776	97
A short hymn on Mark iii. 5.	<i>ibid.</i>
A prayer	98
An old man's prayer	<i>ibid.</i>
A short hymn on Isaiah xxxii. 2.	99
Wise epicurism	100
A short hymn on Matthew vii. 25.	<i>ibid.</i>
Psalms lxxiii. 25. None upon earth I desire besides thee	139
On the messengers of GOD	140
On James ii. 21.	141
On the last judgment	142
A sick soul. Matthew ix. 12.	143
On the nature of free grace, and the claim to merit for the performance of good works	144
Why will ye go away? John vi. 67—69	145
A translation of a Latin epitaph, by Sir Richard Blackmore, on his lady	146
A translation of a Latin epitaph, by the same, on himself	147
A penitential soliloquy	148
A short hymn on Rom. xv. 2.	149
A short hymn on Heb. xiii. 21.	<i>ibid.</i>
A hymn on James ii. 26.	150
To religion	199
A short hymn on James iii. 17.	200
A thought on life and death	201
On old age	202
A short hymn on 1 Cor. xv. 43.	<i>ibid.</i>
A farewell to the world	245
The beggar and the divine	246
Written in May, after a seasonable shower	249
Part of the 104th psalm paraphrased	298
Vanity of life, Ecclesiastes i. 2.	301
On friendship	302
To a friend	<i>ibid.</i>
Compassion	347
A hymn in affliction	348
The hermit	349

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m, l  
ecture



	Page
Desiring a cheerful resignation to the divine will	350
Address to the Calvinists	351
Communion with GOD in affliction	399
To Sylvia, pensive	400
On GOD's everlasting love	401
On the death of a child, five years of age, by Phillis Wheatly, a negro	403
The name of Jesus, Solomon's Song i. 3.	<i>ibid.</i>
On eternity	404
Adoration	447
The vision	448
On GOD's everlasting love	449
The loss of eternal life not owing to any absolute decree	451
A short hymn on John xviii. 20.	452
The country clergyman	496
On the death of an infant	498
A paraphrase on the last words of David, 2 Samuel xxiii. 1—7.	499
An ode written at Silvan Dale	501
Ode in praise of a country life	543
Retirement. An ode	544
To solitude	546
Pleading for mercy. Psalm vi.	547
A prayer	548
On attention	550
A short hymn. 1 Pet. iii. 8.	<i>ibid.</i>
To Mr.——on reading his verses on the charitable man	591
A short hymn on James iv. 1.	592
On the death of an epicure	593
Epigram I. By Dr. Byron	<i>ibid.</i>
Epigram II. By the same	<i>ibid.</i>
Epigram III. By the same	<i>ibid.</i>
Epigram IV. By the same	594
Epigram V. By the same	<i>ibid.</i>
Epigram VI. By the same	<i>ibid.</i>
Epigram VII. By the same	<i>ibid.</i>
Procrastination	595

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## THE CHOLERA.

The Paris accounts of the Cholera epidemic are really alarming, and should admonish us in this country to adopt every possible guard and protection against its introduction—particularly in ventilating the clothing of seamen and prohibiting the importation of old rags. We have been constantly attentive to such remedies as have been practically successful, and we publish the following, pursued with entire success at *Weizniz*. Out of 240 persons treated, every one was saved; and we advise our readers to cut out and preserve the mode of treatment:

"Take a pint of strong spirits of wine, and half pint of good white vinegar, add to them one ounce of powdered camphor, one ounce of flour of mustard, or bruised mustard seed, a quarter of an ounce of ground pepper, and a full teaspoonful of bruised garlic; and lastly, half an ounce of powdered cantharides. Mix them well together in a bottle, and expose the mixture for twelve hours in the sun, or otherwise place it in some warm spot, taking care to shake it repeatedly.

"As soon as the person is attacked, let him be instantly put to bed, under warm coverlets, and let his hands and feet be rubbed powerfully and uninterruptedly with the lotion, after it has been warmed. During this operation, let the patient take a glass of strong drink, composed of two parts of camomile flowers, and one part of balm mint.

"Persevere in this course, and at the end of fifteen minutes at the utmost, (the patient's head and body being kept well covered beneath the bed-clothes,) he will break out into a profuse perspiration.

"The patient must be kept in this state between two and three hours, but care must be taken that he does not fall asleep. After this, remove the extra covering from off the bed, and he will drop into a slumber, which will last between six and eight hours, and be accompanied by a gentle perspiration.

"When he awakes, he will find himself weak, but the disease will have entirely left him, and he will require nothing further but rest and moderate diet to restore him to perfect health.

"Especial attention must be paid, that the patient, after the operation of rubbing, does not so much as lift a finger above the clothes, for the slightest chill, whilst the perspiration is upon him, would be his death.

"When the cramps in the stomach come on, we apply very hot dry bandages of bran and ashes to the pit of the stomach, and when necessary, a bladder of hot water to the region of the navel.

"The great point is to produce strong perspiration, and to restore the circulation of the blood, which, at the beginning of the attack, is drawn from the surface of the body, and thrown with frightful virulence on its inward parts.

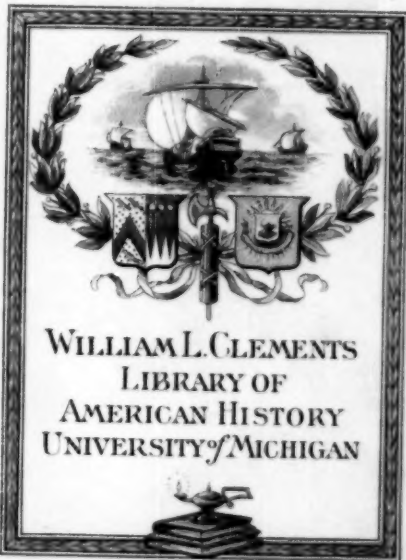
"From my own experience, and the repeated proofs I have had of its entire efficacy, I cannot but most conscientiously recommend this mode of treatment to universal adoption.

(Signed)

"RIVER,

"Commissioner of the District of Bochna."

*Specific for the Cholera.*—"The following simple receipt" says a Calcutta paper received by the last arrival, "taken at a draught, seldom fails of affording instant relief to the patient, viz:—1 oz. cinnamon water, 35 drops tincture of opium, 1 drachm spirits of lavender, and 2 drachms tincture of rhubarb."



The Gott-Miner Collection  
Presented by John R. Miner  
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